REV. DR. TALMAGE.

THE BROOKLYN DIVINE'S SUN-DAY SERMON.

Subject: "The Sword--Its Mission and Its Doom."

Text: "Thy sword shall be bathed in Heaven."- Isaiah xxxiv., 5.

Chaplain T. DeWitt Talmage preached his annual sermon before the Thirteenth Regiment, N. G. S. N. Y., in the Brooklyn Academy of Music. The staff officers and members of the regiment were immediately in front of the platform, and their friends thronged the galleries. The hymn sung was the national six.

My country, 'tis of thee, Sweet land of liberty.

The following is the sermon in full:

Three hundred and fifty-one times does the Bible speak of that sharp, keen, curved, inexorable weapon, which flashes upon us from the text—the sword. Sometimes the mention is applauds tory and sometimes damnatory, sometimes as drawn, sometimes as sheathed. In the Bible, and in much secular literature, the sword represents all javolins, all muskets, all carbines, all guns, all police clubs, all battle axs, all weaponry for physical defense or attack. It would for physical defense or attack. It would be an interesting thing to give the history of the Plow, and follow its furrow all down through the ages, from the first crop in Chaldea to the last crop in Minnesota. It would be interesting to allow the Pen as it has tracked its way on down through the literature of nations, from its first word in the first book to the last word which some author last night wrote as he closed his manuscript. It would be an interesting thing to count the echoes of the hammer from the first nail driven, down through all the mechanism of centuries to the last stroke in the carpenter's shop yesterday. But in this, my annual sermon as chaplain of the th Regiment, I propose taking up a weapon that has done a work that neither plow nor pen nor hammer ever accom-plished. My theme is the sword—its mission

The sword of the text was bathed in

heaven; that is, it was a sword of righteousness, as another sword may be bathed in hell, and the sword of cruelty and wrong. There is a great difference between the sword of Winklereid and the sword of Cataline, be-tween the sword of Leonidas and the sword of Benedict Arnold. In our effort to hasten the end of war, we have hung the sword with abuses and execrations, when it has had divine mission, and when in many crises of the world's history it has swung for liberty and justice, civilization and righteousness and God. At the very opening of the Bible and on the east of the Garden of Eden God placed a flaming sword to defend the tree of life. Of the officer of the law St. Paul declares: "He beareath not the sword in vain." Through Moses God commanded: "Put every man his sword by his side."
David in his prayer says: "Gird thy sword upon thy thigh, O most mighty." One of the old battle shouts of the Old Testament was, sword of the Lord and of Gideon. Christ, in a great exigency, said that such a weapon was more important than a coat, for he declared: "He that hath no sword, let him sell his garment and buy one." Again He de-clared: "I come not to send peace but a sword." Of Christ's second coming it is said: "Out of His mouth went a sharp, two edged sword." Thus, sometimes figuratively, but oftener literally, the divine mission of the

sword is announced. What more consecrated thing in the world than Joshua's sword, or Caleb's sword, or Gideon's sword, or David's sword, or Washington's sword, or Marion's sword, or Lafayette's sword, or Wellington's sword, or Kosciusko's sword, or Garibaldi's sword, or hundreds of thousands of American swords that have again and again been bathed in heaven. Swords of that kind have been the best friends of the human race. They

and cleared the way for nations in their march upward. It was better for them to take the sword and be free, than lie under the oppressor's heel and suffer. There is something worse than death and the the oppressor's heel and suffer. There is something worse than death, and that is life if it must cringe and crouch before the wrong. Turn over the leaves of the world's history, and find that there has never been a tyranny stopped or a nation liberated except by the sword. I am not talking to you about the way things ought to be, but about the way they have been. What force drove back the Saracens at Tours, and kept Europe from being overwhelmed by Mohammedanism, and, subsequently, all America given over to Mohammedanism? The sword of Charles Martel and his men. Who can deal enough in infinities to tell what was accomplished for the world's good by the sword of Joan of Arc.

In December last I looked off and saw in the distance the battlefield of Marathon, and I asked myself what was it that, on that most tremendous day in history, stopped the

most tramendous day in history, stopped the Persian hosts, representing not only Persia, but Egypt, and Tripoli, and Afghanistan, and Beloochistan, and Armenia; a host that had Asia under foot, and proposed to put Europe under foot, and, if successful in that battle, would have submerged by Asiatic barbarism European civilization and as a supersignment of the submerged by Asiatic barbarism European civilization and as a supersignment of the submerged by Asiatic barbarism European civilization and as a supersignment of the submerged by Asiatic barbarism European civilization and as a supersignment of the submerged by Asiatic barbarism European civilization and as a supersignment of the submerged by Asiatic barbarism European civilization and as a supersignment of the submerged by Asiatic barbarism European civilization and a submerged by Asiatic by Asiatic by Asiatic barbarism and a submerged by Asiatic by Asiati barbarism European civilization, and, as a consequence in after time, American civiliza-tion. The swords of Militades, and Themisto tion. The swords of Mittiades, and Themisto cles, and Aristides. At the waving of these swords the eleven thousand lancers of Athens on the run dashed against the one hundred thousand insolent Persiaus, and trampled them down or pushed them back into the sea. The sword of that day saved the best part of the hemispheres, a trinity of keen steel flashing in the two lights—the light of the setting of the sun of barbarism, the light of the rising sun of civilization. Hall to these of the rising sun of civilization. Hall to these three great swords bathed in heaven!

three great swords bathed in heaven!

What put an end to infamous Louis XVI.'s plan of universal conquest, by which England would have been made to kneel on the steps of the Tuileries and the Anglo-Saxon race would have been halted and all Europe paralyzed? The sword of Marlborough at Blenheim. Time came when the Roman war eagles, whose beaks had been punched into the hearts of nations, must be brought down from their eyries. All other attempts had disgracefully failed, but the Germans, the mightiest nation for brawn and brain, undertook the work, and, under God, succeeded. What drove back the Roman cavalry till their horses wounded, flung their riders and the last rider perished, and the Hercynian forest became the scene of Rome's humiliation? The sword, the brave sword, humiliation? The sword, the brave sword, the triumphant sword of Arminius.

Hercynian forest became the scene of Rome's humiliation? The sword, the brave sword, the triumphant sword of Arminius.

While passing through France last January my nerves tingied with excitement and I rose in the car, the better to see the battle-field of Chalons, the mounds and breastworks still visible, though nearly five hundred years ago they were shoveled up, Here, Attila, the heathen monster, called by himself the "Scourge of God, for the punishment of Christians," his life a massacre of nations, came to ignominious defeat, and he put into one great pile the wooden saddles of his cavalry, and the spoils of the cities and kingdoms he had accompanied him in his devastating march, ordering that the torch be put to the pile. What power broke that sword, and stayed that red scourge of crueity that was rolling over Europe? The sword of Theodoric and Actius.

To come down to later ages, all intelligent Englishmen unites with all intelligent Americans in saying that it was the best thing that the Amerian colonies swung off from the government of Great Britain. It would have been the worst absurdity of 4000 years if this continent should have continued in loyalty to a throne on the other side of the sea. No one would propose a governor-general for the United States as there is a governor-general for the side of the Alabama, have recently been snowed under vith white flowers typical of resurrenced for the United States as there is a governor-general for the United States as there is a governor-general for the United States as there is a governor-general for the United States as there is a governor-general for the United States as there is a governor-general for the United States as there is a governor-general for the United States as there is a governor-general for the United States as there is a governor-general for the United States as there is a governor-general for the United States as there is a governor-general for the United States as there is a governor-general for the United States as there is a governor

far West, or, when their fortunes have failed, re-enforce them by wealthy matrimonial alliance. Imagine this nation yet a part of English possessions! The trouble the mother country has to-day with Ireland would be a paradisaic condition compared with the trouble she would have with us. England and the United States make excellent neighand the United States make excellent neighbors, but the two families are too large to live in the same house. What a godsend that we should have parted, and parted long ago! But I can think of no other way in which we could have possibly achieved American independence. George III., the half crazy King, would not have let us go. Lord North, his Prime Minister, would not have let us go. General Lord Cornwallis would not have let us go, although after Yorktown he was glad enough to have us let him go. Lexington, and Bunker Hill, and Monmouth, and Trenton, and Valley Forge were proofs positive that they were not willing to let us go. Any committee of Americans going across the ocean to see what could have been done would have found no better accommodations than London Tower. The only way it could have been done was by the sword, your great-grandfather's sword. Jefferson's pen could write the Declaration of Independence, but only Washington's sword could have achieved it, and the other swords could have achieved it, and the other swords

bathed in heaven.
So now the sword has its uses, although it is a sheathed sword. There is not an armory in Brooklyn, or New York, or Philadelphia, or Chicago or Charleston, or New Orleans, or any American city, that could be spared. We have in all our American be spared. We have in all our American cities a ruffian population, who, though they are small in number, compared with the good population, would again and again make rough and stormy times if, back of our mayors and common councils and police, there were not in the armories and arsenals some keen steel which, if brought into play, would make quick work with mobocracy. There are in every great community unprincipled men, who like a row on a large scale, and they heat themselves with sour mash and old reheat themselves with sour mash and old rye and other decoctions, enriched with blue vitriol, potash, turpentine, sugar of lead, sul-phuric acid, logwood, strychnine, night shade and other precious ingredients, and take down a whole glass with a resounding "Ah!" of satisfaction. When they get that stuff in them and the blue vitriol collides with the potash, and the turpentine with the sulphuric acid, the victims are ready for anything but order and decency and good government. Again and again, in our American cities, has the necessity of home guards been demonstrated.

You remember how, when the soldiers were all away to the war in 1863-4, what conflagrations were kindled in the streets of New York, and what negroes were hung. Some of you remember the great riots in Philadelphia at fires, sometimes kindled just for the opportunity of uproar and despollation. In 1849 a hiss at a theatre would have resulted in New York city being demolished had it not been for the citizen soldiery. Be-cause of an insult which the American actor, Edwin Forrest, had received in England from the friends of Mr. Macready, the English actor, when the latter appeared in New York, in Macbeth, the distinguished Englishman was hissed and mobbed, the walls of the city having been placarded with the appropriate "Shall carded with the announcement: Americans or English rule in this city? Streets were filled with a crowd insane with passion. The riot act was read, but it only evoked louder yells and heavier volleys of stones, and the whole city was threatened with violence and assassination.

But the Seventh regiment, under Gen. Duryea, marched through Broadway, preceded by mounted troops, and at the com-mand: "Fire! Guard! Fire!" the mob scattered, and New York was saved. What would have become of Chicago, two or three would have become of Chicago, two or three years ago, when the police lay dead in the streets, had not the sharp command of military officers been given? Do not charge such scenes upon American institutions. They are as old as the Ephesian mob that howled for two hours in Paul's time about the theatre, amid the ruins of which I stood last January. They were witnessed in 1675 in London, when the weavers paraded the streets and entered buildings to destroy the machinery of those who, because of their new inventions, could undersell the rest. They were witnessed in 1781 at the trial of Lord George Gordon, when there was a re-

ligious riot. Again, in 1719, when the rabble cried, "Down with the Presbyterians! Down with the meeting houses?" There always have been, and always will be, in great communities, a class of people that cannot govern themselves and which ordinary means can not govern, and there are exigencies which nothing but the sword can meet. Aye, the militia are the very last regiments that it will be safe to disband. Arbitrament will take the place of war

be ween nation and nation, and national armies will disband as a consequence, and the time will come—God hasten it!—when there will be no need of an American army or navy, or a Russian army or navy. But some time after that cities will have to keep their armories, and arsenals, and well-drilled militia, because until the millennial day there will be populations with whom abitrament will be as impossible as treaty with a cavern of Lyenas or a jungle of snakes. These men who rob stores and snakes. These men who rob stores and give garroter's hug, and prowl about the wharves at midnight, and rattle the dice in gambling hells, and go armed with pistol or dirk, will refrain from disturbance of the public peace just in proportion as they realize that the militia of a city, instead of being an awkward squad, and in danger of ing an awkward squad, and in danger of shooting each other by mistake, or losing their own life by looking down into the gun barrel to see if it is loaded, or getting the ramrod fast in their bootleg, are prompt as the sunrise, keen as the north wind, potent as a thundarbolt, and accurate and regular. the sunrise, keen as the north wind, potent as a thunderbolt, and accurate, and regular, and disciplined in their movements as the planetary system.

planetary system.

Well done, then, I say to the legislatures, and governors, and mayors, and all officials who decide upon larger armories and better places for drill and more generous equipment for the militia. The sooner the sword can safely go back to the scabbard to stay there the better; but until the hilt clangs against the case in that final lodgment, let the sword be kept free from rust; sharp all along the edge, and its point like a needle, and the handle polished, not only by the chamois of the regimental servant, but by the hand of brave and patriotic officers, always ready to do their full duty. Such swords are not bathed in impetuosity, or bathed in crueity, or bathed in oppression, or bathed in outrage, but bathed in heaven. Before I speak of the doom of the sword let me also say that it has developed the grandest natures that the world ever saw. It has developed courage—that sublime energy

has developed courage—that sublime energy of the soul which delles the universe when it

room, in every war office, in every navy yard, in every national council. That word is disarmament. But no government can afford to throw its sword away until all the great governments have agreed to do the same. Through the influence of the recent convention of North and South American Governments at Washington, and through the peace convention to be held next July in Line peace convention to be held next July in London, and other movements in which prime ministers, and kings, and queens, and sultans, and czars shall take part, all civil-ized nations will come to discovered. zed nations will come to disarmament, and if a few barbarian races decline to quit war, then all the decent nations will send out a

force of continental police to wipe out from the face of the earth the miscreants. But until disarmament and consequent ar-bitration shall be agreed to by all the great governments, any single government that governments, any single government that dismanties its fortresses, and spikes its guns, and breaks its sword, would simply invite its own destruction. Suppose, before such general agreement, England should throw away her sword; think you France has forgotten Waterloof. Suppose before such general her sword; think you France has forgotten Waterloo? Suppose before such general agreement, Germany should throw away her sword, how long would Alsace and Lorraine stay as they are? Suppose the Czar of Russia before any such general agreement should throw away his sword; all the eagles and vultures and lions of European power would gather for a piece of the Russian bear. Suppose the United States, without any such general agreement of disarmament, should throw away her sword; it would not be long before the Narrows of our harbor would be

before the Narrows of our harbor would be

ablaze with the bunting of foreign navies coming here to show the folly of the "Monroe doctrine." Side by side the two movements must go Side by side the two movements must go.

Complete armament until all agree to disarmament. At the same command of "Halt?"

all nations halting. At the same command of "Ground arms!" all muskets thumping.

At the same command of "Break ranks!" all armies disbanding. That may be nearer than you think. The standing army is the nightmare of nations. England wants to get rid of it, Germany is being eaten up by it, Russia is almost taxed to death with it. Suppose that the millions of men be-longing to the standing armies of the world and in absolute idleness, for the most part of their lives, should become producers, instead of con-sumers. Would not the world's prosperities improve, and the world's morals be better! Or have you the heathenish idea that war is necessary to kill off the surplus populations of the earth, and that without it the world uld be so crowded there would scon be no reserved seats, and even the standing room would be exhausted? Ah! I think we can trust to the pneumonias, and the consump-tions, and the fevers, and the Russian grippes to kill the people fast enough.

Beside that, when the world gets too full God will blow up the whole concern and start another world and better one. Be-side that, war kills the people who can least be spared. It takes the pick of the nations. Those whom we could easily spare to go to the front are in the penitentiary, and their duties detain them in that limited sphere. No; it is the public spirited and the valorous who go out to die. Mostly are they young men. If they were aged, and had only five or ten years at the most to live, the sacrifice would not be so great. But it is those who have forty or fifty years to live who step into the jaws of battle. In our war Colonel Ellsworth fell while yet a mere lad. Renowned McPherson was only 35. Magnificent Reynolds was only 43. Hundreds of thousands fell between twenty and thirty years of age. I looked into the faces of the French and German troops as they went out to fight at Sedan and they were for the most age. ian, and they were for the most part armies of splendid boys. So in all ages war has preferred to sacrifice the young. Alexander the Great died at 32. When war slays the young it not only takes down that which they are, but that which they might have been.

So we are glad at the Isaiabic prophecy that the time is coming when nation shall not lift up sword against nation. Indeed both swords shall go back into the scabbard—the sword bathed in heaven and the sword bathed in hell. In a way in Society a solider. bathed in hell. In a war in Spain a soldier went on a skirmishing expedition, and, seciuded in a bush, he had the opportunity of shooting a soldier of the other army who had strolled away from his tent. He took aim and dropped him. Running up to the fallen man he took his knapsack for spoil, and a letter dropped out of it, and it turned out to be a letter signed by his own father; in other words, he had shot his brother. If the brotherhood of man be a true doctrine, then he who shoots another brother. If the brotherhood of man be a true doctrine, then he who shoots another man always shoots his own brother. What a man always snoots his own prother. What a horror is war and its cruelties were well illustrated when the Tartars, after sweeping through Russia and Poland, displaye I with pride nine great sacks filled with the right ears of the fallen, and when a correspondent of the London Times, writing of the wounded after the lattle of Section said: "Every after the battle of Sedan, said: moan that the human voice can utter ros from that heap of agony, and the cries of 'Water! For the love of God, water! A doctor! A doctor! never ceased."

After war has wrought such cruelties, how giad we will be to have the Old Monster bimself die. Let his dying couch be spread in some dismantled fortress, through which the stormy winds howl. Give him for a pillow a battered shield, and let his bed be hard with the rusted bayonets of the slain. Cover him with the coarsest blanket that picket ever wore, and let his only cup be the bleached bone of one of his war chargers, and

fires until the furnaces are seven times beated. The last wagon load of the world's swords has been hauled into the foundry, and they are tumbled into the furnace, and they begin to glow and redden and melt, and in hissing and sparkling liquid they roll on down through the crevice of rock until they fall into a mold shaped like the iron foot of a plow. Then the liquid cools off into a hard metal, and, brought out on an anvil, it is beaten and pounded and fas ioned, stroke after stroke until that which

beatan and pounded and fastioned, stroke after stroke, until that which was a weapon to reap harvests of men becomes an implement turning the soil for harvests of corn, the sword having become the plowshare.

Officers and comrades of the Thirteenth Regiment of State Militia: After another year of pleasant acquaintance I hail you with a salutation all made up of good wishes and prayers. Honored with residence in the best city of the best land under the sun, let us dedicate ourselves anew to God and country and home! In the English conflict called "The War of the Roses," a white rose was the badge of the house ish conflict called "The War of the Roses," a waite rose was the badge of the house of York, and the red rose the badge of the house of Lancaster, and with these two colors they opposed each other in battle. To enlist you in the Holy War for all that is good against all that is wrong, I pin over your heart two badges, the one suggestive of the blood shed for our relemption, and the other symbolic of a soul made white and clean—the Rose of Sharon and the Lily of the Valley. Be these henceforth our regimental symbols—Rose and Lily, Lily and Rose!

The Cauliflower.

The cauliflower is one of the most delicate of the cabbage family. It thrives best in the moist air of the seashore, and suffers quickly from drought in the dry seasons. It requires also gover of feeding. It is probably for these repulse as well as from the fact that sea pip is as well as from the fact that sea pip is an excellent manure for all the obage family; that the farmers Suffolk County, on Long Island, have seen very successful with this vegetable producing the seen than the seen that the s some \$200,000 worth year. They see sent to New York, Bosta and varius other New England cities for a master. and very many are use for pickling for which they are highly esteemed. __lassa-dusetts Ploughman

SABBATH SCHOOL.

INTERNATIONAL LESSON FOR JUNE 8.

Lesson Text: "Teaching to Pray," Luke xi., 1-13 Golden Text: Luke xi, 9-Commentary.

All that & recorded between the last lesson and this one is the most interesting and in-structive incident of Jesus in the house of Martha (chap.x., 38-42. I have no doubt but that both women were true disciples of Jesus (see John xi., 5, 27) and that Mary was as willing to do housework as Martha: but the attitude of soul which Jesus commends in Mary, and which was lacking in Martha, was the greater interest in the things unseen than in the things of this life. Mary was increasing in riches which she would never lose; while Martha, though just as safe as Mary, was more careful about the many things of hes which she would never this life which sooner or later must all be left

1. "And it came to pass, that as He was praying in a certain place." Luke records more instances of the Saviour's praying than either of the others. In Luke alone do we find that He prayed at His baptism, at His transfiguration, after He cleansed the leper, and before He chose the twelve (iii., 21 ix., 29; v., 16; vi., 12, 13). The incident of our

lesson also is found only in Luke. "Lord, teach us to pray, as John also taught his disciples." In the sermon on the mount Jesus had already taught how to pray (Matt. vi., 9-13), but as it was after that the twelve were chosen, it is probable that the disciple who asked this question was not pres-ent at that time. We would not have known that John taught his disciples to pray but for this statement, and we are glad that this dis-

this statement, and we are glad that this disciple has mentioned the fact.

2. "And He said unto them, When ye pray, say Our Father which art in Heaven." In His sermon on the Mount Jesus said: "Your Father which is in heaven," or "your Heavenly Father," eight times, "Thy or your Father," seven times, "My Father which is in heaven," once, and "Our Father which art in heaven," once. To Mary after His resurrection He said: "Go to my brethren and say unto them, I ascend unto my Father and your father; and to my God and your God" (John xx., 17). If we more fully realized our relationship to God as His children by faith in Christ Jesus, and His relationship to us as Our Father who art in heaven, how happy we would be and what heaven, how happy we would be and what delight we would take in prayer, either public or private.

"Hallowed be Thy name." In His last prayer with His disciples Jesus said to His Father. "I have manifested Thy name;" "I

Father. "I have manifested Thy name," "I declared unto them Thy Name." At another time He prayed, "Father, glorify Thy Name" (John xvii., 6, 26; xii., 28).

"Thy kingdom come." The God of Heaven shall set up a kingdom which shall break in pieces and consume all the kingdoms of this world and it shall stand forever.

"Thy will be done as in Heaven, so in earth." When this petition shall have been manifestly answered, then the kingdom shall have come. But until God's will is done on earth as it is in Heaven let no one say that the kingdom has come. say that the kingdom has come.

say that the kingdom has come.

3. "Give us day by day our daily bread."
Sustenance for body and soul as each day shall require: but one day at a time. "A daily rate for every day all the days of his life" was what a certain king gave to one who was his captive (II. Ki. 22v., 30). How much more will our Father in Heaven made good His promises to each of His children.

of His children.
4. "And forgive us our sins; for we also 4. "And forgive us our sins; for we also forgive every one that is indebted to us." When He taught them this prayer in the sermon on the mount, He added: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." And the same teaching He rejected on yet another occasion, as recorded in Mark xi., 26, and again in Matt. xviii., 35; in the last place and having the point that the forgive read

"And lead us not into temptation, but de-liverus from evil." God did tempt, or try, or prove Abraham, and James says, "Bessed is the man that endureth temptation;" but he also adds, "God cannot be tempted with evil, neither tempteth He any man" (Gen. xxii, 1; Jas. i., 13-15). Temptations, in the sense of trials, are our greatest blessings (Jas. i., 2; I. Pet. iv., 12, 13); and God is faithful who will not suffer us to be tempted above that we are able (L. Cor. x., 13).
5-7. "Friend, lend me three loaves; for a riend of mine in his journey is come to me and I have nothing to set before him." Jesus ow uses the illustration of a friend coming to a friend, on behalf of another friend, and at a very unseasonable hour, but with a very urgent request; and the request is denied the man of woom the request is made hinks more of the comfort of his children, who are in bed with him, than of the need of is friend. On the one side is a father caring or his chi dren, and on the other a man seekag food for a friend. He had just taught aem how how to approach their Father in eaven, and now He will encourage them by ilustrations from daily life among men, evi-

ently making a point of the greater love man for his children than for his friend. man for his children than for his friend.

8. "Because of his importunity he will rise and give him as many as he needeth." The word for importunity is used only this once in the Bible, and signifies literally "shamelessness" or "impudence" or "rough arnestness." Here is an earnestness, not ery seemly, but which accomplishes its end, even at the expense of the children's comfort. It is seems to teach us that there is a taking hold of God in prayer as Jacob did when in his helplessness he clung to the angel, saying: "I will not let thee go, except thou bless me."

me."

2. "And I say unto you, Ask and it shall be given you." "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorilled in the Son. If ye shall ask anything in My name, I will do it." "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you (Matt. xxi., 22; John xiv., 13, 14; xv., 7). These are a few of the many plain, emphatic words of our Lord upon asking

xv., 7). These are a few of the many plain, emphatic words of our Lord upon asking and receiving, but who believes them? Who thus asks and receives?

"Seek and ye shall find." 'Ye shall seek Me and find Me when ye shall search for Me with all your heart." "Those that seek M diligently shall find Me" (Jer. xxix., 13; Pho viii., 17, R. V.). When we seek accordiant the mind of God and with the wholek silwhen we seek spiritual good as men and we when we seek spiritual good as men hea we ver or hidden treasures (Pr. ii., \$

may expect to find.

10. "For every one that ask statement." to. For every one that asid statements etc. And these promises ing are prefixed about asking, seeking, knonto you." How by His emphatic "I saof I John v., 14, 15; comforting are the wonce that we have in "And this is the congnything according to Him, that if we ar us; and if we know that His will, He hearsoever we ask, we know He hears us, we petitions that we desired of that we have Him."

Him."

a son shall ask bread of any of
11, 12, a father, will be give him a stone?
you threvious illustration He encourages to
in the now He encourages to expect who

assk for.

13. "How much more shall your Hearing Father give the Holy Spirit to them to take Him?" If a father will give to a frigh how much more will a father give to a frigh how much more will a father give to is son? And if earthly parents love to be good things to their children, how such more will our Heavesty Father give food things (Matt. vii., 1D to them that Him? The fact that Matthew says "things" and Luke says the Holy Spirit seems to indicate that the Holy Spirit seems to his discipal while with them, that must the other more tree less He would not be truly another Comforter" (Johi xiv., 16). The Holy Spirit who prived in Christ, Spirit.—Lesson Helper.

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